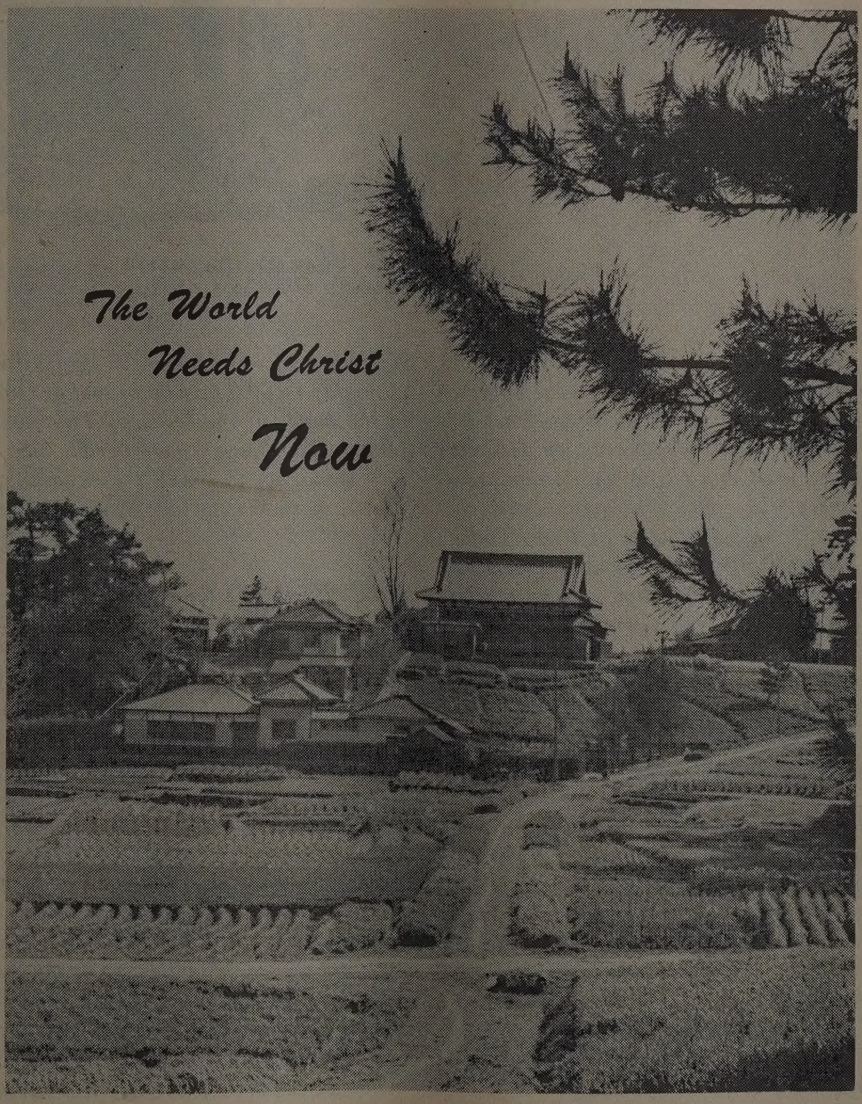
# Lutheran Herald




This rural scene from our mission field in Japan symbolizes the fields white unto harvest throughout the world.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

OLUME XXXIX MINNEAPOLIS, MINN., MARCH 15, 1955 NUMBER 11

# "Der Schmerzensmann"

## A MEDITATION FOR LENT

THE *sketch which illustrates this page is by the same artist who drew the crucifixion scene which appeared here two weeks ago. It is another of the sketches executed by the German who was mentioned then. His mind must have occupied itself much with the Passion of our Lord. All but one of the sketches we received are connected with the sufferings and death of Jesus. Today's sketch is not an original. As the signature says, it is "nach A. Dürer"—according to Dürer, a copy, in other words, of a sketch by the great German artist of that name.*

*"Der Schmerzensmann," it is called. That is the name given to Christ in Isaiah 53. "Man of Sorrows," we translate it. But the German word is more inclusive: "Man of Suffering," "Man of Agonies," "Man of Pain," "Man of Grief."*

*We do Christ wrong and misunderstand Him if we connect all those descriptive names with His physical suffering. True, the physical sufferings were indescribable. And they were real to Him—as real as they would have been to us. The flogging—the thorns piercing His forehead—the burden of the heavy cross—the nail wounds—the hours on the cross under the pitiless sun. All these, and much more, were actual, physical sufferings and were a part of the Passion. But they alone do not make Christ "der Schmerzensmann."*

*We do Christ wrong and misunderstand Him if we make His Sorrows, His Sufferings, His Agonies, His Pain, His Grief merely mental. True, mental suffering is worse than physical. Who can understand the agony of the indignities which were heaped upon Him who Almighty God? The pain of soul of One altogether in the hands of the impure? The mental suffering Jesus in His Passion were terrible and real. But ne they alone, nor they and the physical sufferings He dured, make Christ "der Schmerzensmann."*

NO, *BEYOND the physical and mental was that fering which to sinful man shall be forever indefin —until in eternity we see no longer "as in a mi darkly," but "face to face." For this was not merely physical and mental anguish of a man—not even o innocent man condemned to die like a criminal.*

*What was it, then? It was the suffering of God for It was the Second Adam bearing the sin-guilt of First Adam. It was the Seed of the woman bruising serpent's head. It was He who knew no sin being sin for us who know nothing but sin. It was the L of God taking away the sin of the world.*

*Understand that? No, that we cannot do. No than did the weeping women of the cross, or the d thief, or the wondering centurion. No human being understand the Passion of "der Schmerzensmann." one can understand the agony of God.*

*But we can believe. We can trust. We can obey. C to the scenes of the Passion, not to understand, bu believe. Follow along the Way of Sorrows, not to quire, but to trust. Kneel at the cross of "der Schm ensmann," not to seek your will, but to know His*

VOLUME XXXIX . . . NUMBER 11

Minneapolis, Minn., March 15, 1955

Lutheran Herald

# The World Is Our Parish

Conrad M. Thompson
Director of Evangelism

## THE MILWAUKEE EVANGELISM CONFERENCE

As Dr. Oscar C. Hanson closed the Conference Sunday night, January 30, with a message on the theme, "We Must Act Now," there was little doubt in the minds of those who attended what the purpose of the Conference was. It was not only to hear messages on the Word of God, to sense the growing thought of the fellowship of the concerned, and to meet Lutherans from many different church groups; but the purpose, by the power of God's Spirit, was to apply what we heard. "Be ye doers of the Word and not hearers only." If this will be accomplished in the life of even one person, to bring glory to the name of Jesus, the Conference will have been worth while.

Although Milwaukee is not famous for its large religious gatherings, the response (in spite of the usual Evangelism Conference below-zero weather) was gratifying. We were told that the arena has never been filled for any function since it was built a few years ago, yet audiences of from 3,500 to 6,000 people at the evening sessions told of a real spirit of prayerful interest on the part of NLC churches in the greater Milwaukee area. On the other hand, the number of people attending is not as important as what is presented to them when they come. Thousands gave evidence of being moved to commitment to Jesus Christ and of a new desire to be His witnesses in every area of life.

Preceding the Conference, January 23-26, a Preaching-Teaching-Reaching Evangelism Mission was conducted in 84 congregations. Comparing it with other P-T-R's conducted these several years, one could say that God poured out His blessings as He has in previous missions. One does wonder, however, in a mission conducted with several other Lutheran bodies, why an ELC minority of 15 out of 84 churches listed statistical reports, which for four days, almost equaled all of the others put together. The only answer I can give is that our pastors and congregations are beyond being hesitant about the P-T-R program. They are willing to throw their entire spiritual and material resources into planning the work and working the plan. According to a rather complete four-day report of the 84 participating churches, 5,521 calls were made, 624 were found for the pastor's adult class, 1,350 for membership, 275 children for baptism, and 434 new children for the Sunday School.

Since the Milwaukee Evangelism Conference was the second sponsored by the churches of the National Lutheran Council, it is thrilling to note the unity of spirit which there is in evangelism. Whether you were listening to a message from a representative of the ULCA, Augustana, UELC, ALC, or Lutheran Free didn't seem to make much difference. Every message was an urgent confrontation of man with his sins and a pointing to Jesus Christ as Savior and Lord. Alongside of this fact, there was an attempt to make evangelism practical for every Christian in his daily walk with God and man.

Some criticisms of the program of course can be found—too few parish pastors participating, a program somewhat similar to past ELC Conferences as well as a close similarity to our pastors' sessions at P-T-R Missions, and the usual difficulty of some delegations to fully appreciate the various emphases of the church bodies represented. But, the overall impact was amazing. When we think of all of the churches of the National Lutheran Council joining together in a Christ-centered and Christ-appealing program from beginning to end, there is reason to thank God.

In the spirit of the words spoken by Dr. Fredrik Schiotz, our keynote speaker, the Church marches on in Evangelism as he said, "Do you feel that there are yet four months? . . . . Your effective testing or witness to Christ may begin or be enhanced when you grant that the field is white unto harvest *even now*." If all who attended will say with John Wesley, "The world is my parish," God will follow with Pentecostal power for a Pentecostal task.

LUTHERAN HERALD — O. G. Malmin, *Editor*

CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

# NOW

## IN FOREIGN MISSIONS

There is an urgency in missions NOW that demands the attention of every Christian. World tensions, international troubles, human uncertainties only emphasize THE NEED OF THE WORLD FOR CHRIST TODAY. Only Christ can satisfy the hunger of the soul, sanctify human relations and give lasting peace. "Missions" is answering this need.

**THE YESTERDAY** has a glorious mission history. Beginning with Paul, the torch was handed down to other generations. Rekindled by the Reformation it was given to our forefathers. Their pioneering spirit and heroic faith produced great results. Their deeds are remembered—not so we can rest on their laurels—but so we can build TODAY on the foundation they laid.

**THE TOMORROW** seems so uncertain. The dread of totalitarian forces preys on man's mind to paralyze his actions and make him lose hope. Having faith in Christ we need not fear the future. We are not responsible for the future—except in our witness of today. TODAY is our day for which we are responsible to God. Now is the time for us to tell the story of salvation that it may bring in a new day of bright hope for tomorrow.

**THE GREAT COMMISSION,** "Go therefore and make disciples of all nations", is not an historic statement that refers only to by-gone ages. It applied then, and the men who heard were held responsible for obedience to the message *in their day*. We are to obey its command *in our day*. We have the responsibility of proclaiming the message of salvation and peace in Christ.

**THE GREAT COMMISSION** speaks of the needy millions—still without Christ—in the world. It points them out to us and lays them on our hearts as a burden of responsibility. The burden cannot be shaken off. The responsibility remains with us until all have heard—until the Church of Jesus Christ is established in all the world. The words of Paul are still true —"some have not the knowledge of God: I speak this to your shame". (1 Cor. 15:34). It is to those who are Christless that Christ points—that we might remove our shame of silence by bringing them the Gospel.

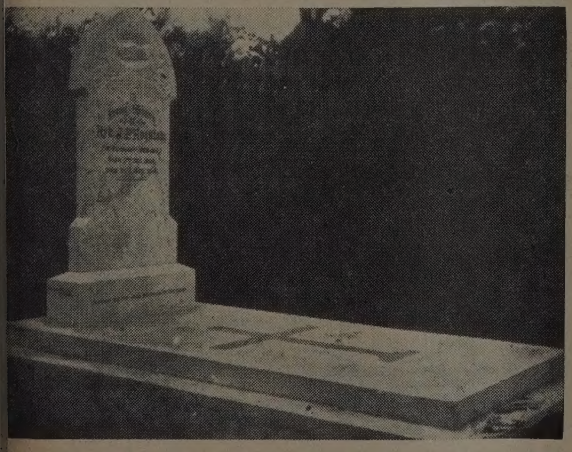
**OUR OBLIGATION IS OUR OPPORTUNITY**

# A Heritage of Gracious Promise

T. H. Rossing
Chairman, Board of Foreign Missions

In Bibles that have chapter summary headings there appears this title for Isaiah 54: "The Church Comforted with Gracious Promises." Isaiah concludes this chapter with the verse: "This is the heritage of the servants of the Lord and their vindication from me, says the Lord." And included in this promise-heritage is verse 2: "Enlarge the place of your tent, and let the curtain of your habitation be stretched out; hold not back, lengthen your cords and strengthen your stakes."

Heritage calls to mind what history has given us. The history of our own Evangelical Lutheran Church may be roughly divided into three generations. During the first generation the struggling, emigrant church found itself unable to send missionaries to foreign countries. This is not surprising. But, there was not a lack of mission interest. "The Norwegian immigrants brought with them from their homeland a missionary tradition which became *a compelling force* in their spiritual lives." The mission movement was literally sweeping over their mother church about the time they left for the new home in America. Also we find that at least three or four of that little group of pioneer pastors who came from the mother church were considering service on the foreign field when God led them to America. Nor was there lack of contributions to missions. Offerings were sent for support of missionaries of the mother church, particularly in Madagascar and South Africa. This briefly outlines our heritage of mission interest from the first generation.



Graves of the early missionaries are found in the four corners of the earth. Here is Hogstad's grave in Madagascar.

The second generation found themselves able to utilize the spiritual heritage of mission interest. In 1886 the first mission candidate was called, and in 1887 the Rev. J. P. Hogstad sailed for Madagascar. Four years later the first missionary to China was called. Also during this generation one synod began to send missionaries to South Africa, although the governance was shared with the Committee for Schreuder in Norway. Thus the second generation "held not back" but lengthened its cords. Three fields were occupied. From one missionary in 1886, this generation expanded our heritage to 128 missionaries at the time of the union in 1917, with a budget of $237,472.98. This summary paragraph will show how faithfully this generation put to work, to God's glory, the heritage of mission interest.

## "OCCUPY TILL I COME"

Future generations will have to evaluate fully the faithfulness of our third generation. We who are living in it can only write the history by our deeds. In spite of the closed door in interior China, there has been expansion.

A NEW MISSION CHURCH IN JAPAN

China mission work is now being carried on in Hong Kong and Formosa. In 1927 the South Africa mission was taken over from the Norway committee. Three new fields have been added: Colombia in 1944, Japan in 1949, and The Sudan (West Africa) in 1952. The work on the older fields has been extended and intensified.

As with former generations, our generation, too, must face up to its problems. The members of the Board of

(Continued on page 260)

# "Making Disciples of All Nations"

## FOREIGN MISSIONS IN THE LIFE OF THE CONGREGATION

Melford S. Knuts
Pastor, First Lutheran, Albert Lea, Mi
Vice Chairman, Board of Foreign Missi

How can a Christian congregation ever become dull? How can a Church ever grow stagnant? With not only the limitless treasures of the Scriptures and the Church's theology at its disposal, but with interesting people who are her potential, spread all over the world!

Of course, I can see how a small self-centered group can withdraw into a huddle and think only of its own needs until finally it runs out of needs to think about and consequently dies. But, if a congregation is centered in Christ and is tapping the resource of power, "that same power that raised Jesus from the dead," it will spread its influence into the community. What is of greater importance than to work out ways in which the Christian faith can become synonymous with daily living?

But it goes beyond that. Orphanages, hospitals, old people's homes, and other charitable institutions are not to be found in every immediate community. The congregation can reach out to them wherever they are.

The limit is not there either. Great institutions of learning are centers of thought and culture, where great ideas and discoveries are born. The local congregation belongs to them and the educational institutions belong to the congregation. How can a congregation lose its vitality when it has sources to tap like our colleges and seminaries?

We go out even farther. Beyond all these wonderfully interesting fields of activity that help to supply our needs and that invite participation for our good, we realize the thrilling adventure of establishing new home mission congregations almost overnight. The story reads like a miracle and we can be the main characters in the center of the plot without any rehearsal.

We will not find the end there either. People of all races and all colors, of privilege and underprivilege, in all parts of the world, are interesting and lovable and have such desperate need of us, and we need them ten times more. It is the all-embracing task of the congregation to "make disciples of all nations," and there is no resting until that has been done.

The congregation cannot afford to drop its interest in a single one of these areas. Yet it must keep the uttermost part of the world before the people at all times. Several times in the Church year, the pericope texts call for a sounding of the "charge" to the people of God. The Church's missionaries are the personal missionaries of each congregation, small or large, and deserve to be invited to every group to tell the story of God's work that is being done on the mission field. Most of the great missionaries of the Church and the best supporters of Foreign Missions, have been awakened and called t God through the quiet visit of a missionary to a co gregation. If every congregation would only forget abo the amount of money it gives and, instead realize th each missionary of the Church on every field is personal missionary, the situation would be more who

some for the entire Kingdom.

Some congregations have had the foresight to send member of the congregation, or its pastor on a trip visit the mission fields of the Church and in some cas around the world. Congregations that have done th have found new life. First-hand information and i pressions have been brought back to the people a have made everyone feel as though he had also ma the journey. When the pastor has been sent, his sermo upon his return have been stimulating and challengi People have said, "This was the best investment have made."

Pastors and congregations may not be familiar wi the almost unlimited helps that are available to them f stimulating interest in spreading the Gospel to all n tions. There are books picturing foreign mission wo for Sunday School children to color; the *Missiona* magazine with the latest reports and pictures from t various fields; colored slides with scripts on phon graph records; sound colored moving pictures are ava able to all organizations. Folders and maps with descr tions of each field can be given to each church memb "Daily Prayer for Foreign Missions" is a book conta ing the pictures of all missionaries and should be in t hands of every parishioner. Books containing the l stories of great missionaries and missions furnish most fascinating reading and should be in every chur library. All of these things are available to every pas and to every congregation to be used as aids in worki toward the immediate goals and toward the all-e bracing goal of "making disciples of all nations."

No, it is quite impossible to understand how any c gregation can become smug and withdrawn, when it really a part of such a world-wide program, holding its hands God's great gift of eternal life, which is mea for all people to inherit.

# Missionary Sponsorship

Jennings G. Feroe
Pastor, Bethlehem Lutheran
Mankato, Minn.

How does a Congregation become interested in sponsoring missionaries? Quite obviously, God has many ways of igniting the specific interest and concern which leads to a missionary program in a parish. In the Congregation at Antioch it all came about when in the course of normal activity the Holy Spirit called Paul and Barnabas to become missionaries. The response of the rest of the members is briefly but dramatically described in Acts 13:3—"And when they had fasted and prayed, and laid their hands upon them, they sent them away." From that day Antioch became a center of missionary activity.

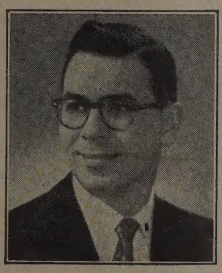
Bethlehem's interest in missions became suddenly very personal and specific in 1950 when Betty Hotchkiss, a member from childhood, was called as a missionary nurse to South Africa. The Christian concern in the hearts of many people had found a rallying point. The impersonal aspects of "missions" were dispelled by the realization that missionaries are "people." The Boards of the Church, alert to their responsibilities, recommended that sponsorship be arranged for "our missionary." At the time the step was taken it seemed ambitious and adventurous indeed, but there was an exhilarating feeling of a new concern in the Church.

A few months after the departure of Betty Hotchkiss, our Parish Worker, Lila Anderson, made it known that she felt called to go to Madagascar as a missionary teacher. At this point the children of the Church became a telling factor. Their interest was kindled by their affection for their friend and teacher. It soon became evident that the natural step was sponsorship, and when Lila left for France in 1951 she was our missionary.

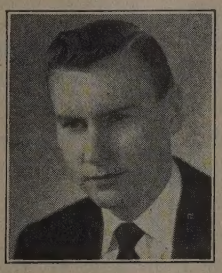
The missionary project in the meantime seemed to have stimulated a surge of interest in the local program of the Church. In 1950 and 1951 extensive fund raising was carried on for the new parish house and chapel which were erected in 1952 and '53, at a cost of over $200,000. Thoughtful observers noted that the new ability to do things at home was closely paralleling the growing mission program.

In the fall of 1953 Betty Hotchkiss returned home because of poor health. At that time it was decided to undertake the support of the Rev. and Mrs. Morris Sorenson, Jr., already in Japan. For the first time we had missionaries whom the folks of the church did not know personally. Another year passed and the Church Council discovered that we had gotten a "push from behind" because the funds for additional missionaries were being provided and the next step came quite naturally. Rev. and Mrs. Gerald Lundby were assigned upon our request and were commissioned in our church on September 12, 1954, for service in Formosa. At that time the support of Lila Anderson was undertaken by the Sunday School as a special project. The visit of the Lundbys was a spiritual experience to our Church. Their youth, ability and sparkling personalities were coupled with unassuming devotion to a great cause. It seemed so natural that young Christians should be interested in this service. Many children and young people have not forgotten their visit.

Lila Anderson


Morris Sorenson, Jr.

Mrs. Morris Sorenson


Gerald Lundby

Mrs. Gerald Lundby

The last phase of our program is a very recent development. On February 21 the Church Council met to consider a recommendation of the Trustees that we take another step forward. Unanimously the twenty-man Council voted to broaden the program to include two more missionaries effective on July 1. The mission office has tentatively named Missionary and Mrs. James Kalas who will depart for the Sudan this summer. As O. O. Peterson, president of the Church, noted at the council meeting, "How can we do otherwise when the means are being provided?"

What effect may be noted relative to the other responsibilities of the Church? In 1954 the congregation raised 123% of the Synodical Budget, largely because of the new concept of stewardship which has been de-

veloping in this period. The operating budget of the congregation has risen from $19,880 in 1950 to $64,140 in 1955, permitting the broadening of the local program and the addition of two workers to the local staff. Currently plans are being made to co-operate with other congregations on the erection of a Home for the Aged in the area. Tentative plans by 1959 include a Home Mission Sponsorship, a greatly broadened educational and welfare program and the approaching possibility of a "50-50" budget.

Leaving the future to the Lord of the Church, it is possible to say that a Church finds itself when even in a small degree it responds to the command of Jesus: "G into all the world and make disciples of all the nations. The privilege of recording this chronicle is deeply ap preciated by a congregation which knows it has mad only a beginning and draws great inspiration from th activities of others who are in advance upon the road o Christian service.

Certainly we live in days of unprecedented need fo the Gospel and therefore in days of vast opportunity. splendid recklessness has always been characteristic c the Church at its best. Obedience to Christ alway makes the Church reckless. May the excessiveness of great concern sweep our Churches!

# Are You Good at Figures?

I. M. Lerber
Assistant Executive Secreta
Board of Foreign Missio

$$\frac{(289 - XYZ)}{(102C + 85S)} \times \frac{F^2}{DP} \times U \& I = OM$$

Even an Einstein or an Oppenheimer would have difficulty with the whimsical algebraic formula quoted above. But it can be solved and you or I can do it. It is rather simple if you really understand it.

This is what it means. The first component (289—XYZ) signifies in this problem that we have 289 missionaries now on active duty in the World Mission of The Evangelical Lutheran Church today. The names of these missionaries run from A to W, from Aamodt through Watne, we have missionaries whose names begin with every letter of the alphabet except X, Y and Z. Hence the—XYZ.

In this missionary force there are one hundred and two couples (102C) and eighty-five single men and women (85S)—(102C + 85S). Our missionary group is composed of this number of individual people, families like ours and their children, and single people who have accepted the call to Foreign Missions as their life work. This first factor signifying numbers is multiplied by $F^2$ over DP which is the powerful factor in the equation. $F^2$ means faith squared or faith multiplied by faith and divided into daily prayers (DP). This multiplied by U & I who care enough to pray daily for our missionaries and their task, and who are concerned enough to support the execution of our Lord's great Commission, will equal (OM)—Our Mission—The mission of our church.

This rather fanciful and imaginative equation is just a device to catch your attention and focus it on some of the statistics and facts about the Foreign Mission pr gram of your Church. The Evangelical Luthera Church has six mission fields and sends missionaries t two fields of The Lutheran World Federation.

We have seventy-two missionaries in Madagasca forty-seven in Zululand, South Africa, ten in Colombi fifty-three in The Sudan, West Africa, sixty-three i Japan, and twenty-eight in the Hong Kong, Formo China Mission.

On the fields of The Lutheran World Federatio there are fourteen ELC missionaries in Tanganyik East Africa and two in Sumatra, Indonesia. Literatu is available at the office of The Board of Foreign M sions containing statistics on mission stations, nation pastors and workers and other pertinent facts about m sions.

To become acquainted with your Foreign Missio work and your missionaries, we urge you to write a ask for this literature, especially the little booklet e titled, "Daily Prayer for Foreign Missions." The nam and picture of every one of the 289 active missionari is in this booklet with appropriate daily prayer su gestions. God's resources are available to us throu prayer.

**March is special foreign missions month in our Church. Please send to the Foreign Missions office, 422 South Fifth Street, Minneapolis, Minnesota, for promotional material.**

# Mission Progress Today

R. A. Syrdal
Executive Secretary
Board of Foreign Missions

The setting of foreign missions is the world in which we live. The world of today is disturbed. There is apprehension and fear. It is into this world that God sends His Word with its message of salvation and eternal hope. The Church has this responsibility.

During the past generations some mighty mission-efforts have been made. In spite of this fact the task of Christianizing the peoples of the world is far from complete. Populations of pagan lands have increased more rapidly than we have been able to Christianize their people. We are thereby awakened to the startling fact that there are more non-Christian people in the world today than before. The need is greater than ever. Our work must continue to expand.

During more recent years pagan forces and philosophies have intensified their efforts. We have seen whole countries closed to the messengers of Christ. This fact has awakened us to a new realization of the need for haste. We cannot afford to proceed with leisure in the King's business.

We are thankful that our Church has seen the need and responded by enlarging our fields of missionary labor and making it possible to send increasing numbers of missionaries. Our impact has increased and *results are encouraging* in this world of ours—*though much still remains to be done.*

## CHINA

When China closed its doors to missionaries we did not lose hope. The Church has been built there and continues its witness under trials and testings. Some reports indicate a growing Church, molded and ripened under affliction. Our missionaries, scattered to Hong Kong, Formosa and Japan, spread the Word to new areas.

## HONG KONG

There are now over thirty Lutheran congregations and preaching places under our coordinated work with other missions. During the week before Christmas over one hundred were baptized in one church alone, seventy in another, over twenty at the Leprosarium. The work grows as our Bible school and Seminary continue to train evangelists and pastors to meet the growing needs.

## FORMOSA

Formosa, our newest work, is a united project of eight Lutheran Missions. A native church has been organized with thirteen congregations and fourteen preaching places; twenty-two Sunday schools with 2,979 pupils. 585 were brought to Christ through baptism last year, many of them leading educators, law-makers and military men who will greatly influence the nation.

## SOUTH AFRICA

South Africa, with all its racial tension, remains an open opportunity. With the government taking over our schools our activities are channeled into other areas. Our first missionary entered Durban in February this year to work among the industrial population living in shanty-towns and native locations. Work is planned for a new mining area close to our field. As we continue work in rural areas we also strike at the heart of South Africa's sore by reaching the detribalized demoralized people of her cities.

## COLOMBIA

Colombia, which has gone through a dark period of persecution lasting five years, shows hope. The Protestant Church increased by 55% during that period. Laws and organized bigotry continue to close certain areas to us and make others difficult, but we can begin to expand our work again. Permits have just been received to resume work in three places formerly closed. Church attendance has trebled.

## MADAGASCAR

Madagascar remains open. The rapidly developing native church and requests for evangelists from numerous unevangelized villages are most encouraging. As the life of the church is deepened, the call to meet expanding opportunities gives a challenge that must be met.

## JAPAN

There is progress in Japan. Our mission began in 1949. We now have sixty-three missionaries, fourteen mission centers, a Bible school, and a student center. We are co-operating with other Lutherans in theological training and production of literature. As Japanese men and women are trained we spread out to cover the rural area about each center. Missionaries call our attention to the fact that there are still large unevangelized areas.

## SUDAN

Our Sudan mission field in West Africa is blossoming out. The mission staff has been increased. A hospital and industrial school are being added as tools of evangelism. More native workers are being trained. New mission centers are opening in areas still unreached with the Gospel. Pioneering work still to be done.

We thank God for progress. We thank Him for bigger opportunities that lie ahead. They may tax our strength, but we accept them in faith and pray for the strength and willingness to do His will aright.

# EDITORIALS

## Are Baccalaureate Services Necessary?

The editor has a suspicion that he may be poking a tentative finger into a very active hornets' nest by raising a question about so-called Baccalaureate services—those religious adornments which are as much a part of the American graduation scene as are the platitudes of the average Commencement address. We therefore hasten to call attention to the question mark in the title. A question is asked, not a statement made.

Each year brings a variety of stories about "Baccalaureate trouble." It is usually communities which are of mixed Protestant and Roman Catholic population which experience difficulties. If to these Christian groups is added a sizable Jewish minority, the situation becomes still more interesting. And if the community includes even one or two militant atheists, then all the components of a first-rate community scrap are present.

1955 thus far differs from preceding years in that the first Baccalaureate story has arrived ahead of the first robin. It is dated February 2, several months earlier, one would think, than the most optimistic senior would dare to conclude that he (or she) is sure to graduate. Gist of the story is that the Board of Regents of the University of Hawaii, evidently fed up with Baccalaureate troubles, has executed a buck-passing maneuver of noble proportions. From now on, say they, it is up to the graduating class to decide where the Baccalaureate service is to be held. We foresee some interesting news stories growing out of that situation!

Which raises the question: Are Baccalaureate services a necessary part of the graduation exercises of a tax-supported school? We, in America, pride ourselves on keeping the wall of separation of Church and State intact. Sectarian teaching of religion in our schools is forbidden. Even the distribution of Bibles among public school pupils by the Gideons has run into trouble time and again. A school which includes on a plane of perfect equality Protestants, Roman Catholics, Jews, and non-church-goers simply cannot cater to the religious convictions (or lack of convictions) of any group it serves.

Comes Commencement time, however, and we forget all about that. There must be a Baccalaureate service by all means. The Where and the How differ in different communities. Sometimes it is a non-denominational, civic service held in some auditorium, various clergymen taking part. Sometimes it is a straight union service held in some church. Sometimes the pastor of the host church is in complete charge. Sometimes a rule of strict rotation is followed: a Lutheran Church this year, Adventist last year, Roman Catholic next year. Sometimes the class decides, and so the ministers of the community find themselves participants in a sort of popularity contest. And sometimes one church gets a monopoly.

We soberly ask, might it not be better to discontinue general Baccalaureate services in favor of special recognition in the individual churches of their graduates? Our reasons for making that suggestion are, we believe, quite legitimate.

The history of Baccalaureate troubles would make quite a volume. If the class includes many Roman Catholics, a Protestant service discriminates against them, since few priests can or will permit the young people of their parishes to attend non-Roman services. In not a few places, Lutherans feel somewhat less than enthusiastic about union services. This is not the place to raise the cry of "bigotry," "intolerance," or "narrowness." The point is simply that, in relation to a public school, the young person is neither Roman Catholic nor Lutheran, nor Methodist, nor Jew. He is simply a citizen of the community, attending and graduating from a school maintained by the taxes paid by all the citizens. Religious preferences do not apply.

That is the negative side. The positive side, as we see it, is this: The congregation a young person belongs to is deeply interested in that person's progress and welfare. Graduation time for a young person is a time of rejoicing for the congregation. It has always seemed to us that there should be a sort of Baccalaureate service in every congregation in the community, not as a part of the Commencement exercises, but as a recognition of the attainment of its young people who graduate.

This becomes all the more intriguing in view of the fact that more and more of our congregations have well-developed high school Bible departments from which pupils graduate at the same time they finish high school. What could be more fitting than to choose a Sunday near Commencement Day for a special service honoring those who are graduating from high school and at the same time include the graduation from the high school Bible department!

We realize that many will disagree with us on the question of whether Baccalaureate should be discontinued. We are not trying to start an argument. But why not give the matter some serious thought?

# Six Adventures of the Great Plains Pastor

Elmo Agrimson

RNS Photo

**"Man searches for close friendship, whether it be in his family or in an organization."**

Man searches for close friendship, whether it be in his family or in an organization. Much of the tension of our time comes from people moving about, losing and never finding a happy community experience. The challenge of small communities cannot yet be fully evaluated. Note the mad scramble in large cities to escape to neighborhood suburbs. Our time has "nerves" from mass production jobs, mass living. Thinking molds itself from mass newspapers, mass radio, television, and movies. We long for the more personal, friendly experiences inherited in the small communities.

The Great Plains town often suggests a lonely, treeless, dusty existence. But it contains rich face-to-face exchanges. At a rural funeral, who has not felt the personality of a community throbbing with the sobs of the relatives? What a solemn hour is announced in weird drawls on more strange scraps of paper on the doors of each business place, "We will be closed from 2:00-3:00 for the funeral of Joseph Thompson"! What a spirit of activity lingers over a farm trade center during the seed time or harvest. Streets are empty. Farmers are busy. These days seem like the tense pauses in a great play.

The county seats and other trading centers are not merely the barometers of the social, political, and possibly economic future of the Great Plains, but they should be the rudders that guide people's values. Many

## "THE ADVENTURE OF A COMMUNITY"

towns have decayed during the last 25 years. Thousands of fine citizens in this area lost farms, church, hopes. Some of this could not be helped. Possibly different planning and different respect for people could have conserved more people in the Great Plains. At this point the Church can be either a rallying force or a respectable retreater.

Enlightened and consecrated leadership can do much for the small community. Pastors should be prepared to assist the thinking of such situations. He possibly is the only 12-month citizen with a college degree. He should not become a city manager, but his suggestions will be well received. His church should be a unifying force with its message of reconciliation, forgiveness, regeneration. Too many churches have been divisive factors in small towns. We have campaigned for money, members, and glory, and have neglected to inject and infuse the spirit of Christ into daily group experiences.

Rural people proudly respond to a program of cooperative group living. Careful evaluation of what makes up our town and country assures any citizenship many ways of working together. All towns have weaknesses and strengths. The pastor should intimately, and sometimes confidentially, know who are the controlling voices and vices. A quiet word now and then to leading persons serves much better than shotgun antics from the pulpit.

Living intelligently and contentedly in a community means knowing who is what. Who is the school board? Who holds township offices? What men sit on the village board? What men are the county officers? The sheriff, welfare personnel, the Red Cross representative, the juvenile officials, are as important as the Church Council in serving the people with the message of reconciliation. The school superintendent and teachers appreciate the interest and co-operation of the pastor. Together they can plan a better youth program for both church and school.

The pastor will increase in stature if he does not accept second-hand authority on Farmers' Union, Co-ops,

---

EDITOR'S NOTE: *The first two of Pastor Agrimson's articles carried the title, "Adventures of a Prairie Pastor." Since readers confused Pastor Agrimson with our anonymous "Prairie Pastor," whose sketches appear occasionally, Pastor Agrimson now becomes the "Great Plains Pastor." We apologize for unintentionally confusing our readers!*

Farm Bureau, 4-H, Soil Conservation, Boy Scouts, Lions, or Kiwanis Clubs. He should carefully study the background, know the leadership, evaluate the program. Every community has the socially displaced. Rural towns have their share of alcoholics, divorcees, half-broken and shady marriages, and "odd" persons. No pastor and church can be sincere and not be friendly and concerned for those who live in rooms above the saloon, in old stores, in shacks. These call this place their community too, despite our respectable efforts to disown them.

The acid test of a pastor rests in his ability to enter the spirit of, or at least sympathetically understand, the word *community*. Otherwise, he does not understand such words as fellowship, congregation. A faithful pastor in time will find that he stands on more than ecclesiastical statistics which he calls "First Lutheran Congregation." Without sacrificing doctrinal purity or professional pride as he laughs and eats with sinners he will hear testimonies of a wider fellowship.

The pastor belongs to the community. He should act like a permanent citizen and not like a temporary visitor from heaven. The town and countryside should feel like home, and his neighbors should be catching that feeling.

"The pastor belongs to the community. He should act like a perm nent citizen and not like a temporary visitor from heaven."

## A Heritage of Gracious Promise

(Continued from page 253)

Foreign Missions are often confronted with this question: Are we not approaching the limit of the number of missionaries that we can send to our present fields? This question is asked not in a spirit of defeatism, but in all sincerity, the inference being that as the native church grows in strength, the missionary from abroad becomes unnecessary. Nothing will be more glorious than to realize, some day, that this has become true, that the native church has become autonomous and self-supporting; but that day is not yet. When that day comes shall we change our spiritual heritage to a mere inheritance, and instead of using it as entrusted talents, bury it and say to the Lord as the slothful servant: "Here you have what is yours"? Are there not other people in the world who need the Gospel? Even before that time comes the Lord may point us to a new open door and say: "Occupy till I come." Shall we refuse?

### "THE NATIONS . . . YOUR HERITAGE"

Another question that is asked is this: Are you not limited in the number of new missionaries that you can call under the present budget? Again the answer may be yes, but with qualifications. Who will say that the budget of the church must remain static? Who will say that the contributions must be limited to the figure of a minimum budget? God forbid that our church should ever say to a worthy and well-prepared candidate, "Yo church does not want to send any more missionarie Writing as a board member, I am sure that none us would want to be compelled to give this message these fine young people who come before us. The chur is under obligation to every generation of college, sen nary, Bible, nurses or medical school graduates to p mit them to make their contribution to missiona personnel in the Master's service. Traveling along me ory's lane, I cannot recall one instance of our chur facing a challenge from her Lord having held back a failed to lengthen her cords. For this we thank Gc Knowing our church people I express the same hope confidence for the future.

If the Lord of the church, as now seems likely, le us into a merger in the generation to come, may we, a part of our contribution, bring with us our heritage missionary zeal, to be added to that which our si bodies will bring.

I conclude with a verse from Holy Writ and a qu tion. "Ask of me, and I will make the nations of earth your heritage, and the ends of the earth y possession." Do we have faith and vision sufficient ask this in prayer for our church?

*The author, who was a teacher in mission schools in Foochow and Nanking, China, from 1926 through 1950, has had wide and varied experience in the overseas mission and relief fields.*

# The Magic Suit

Mrs. Gertrude Rinden

School was over for the day. Ahmed went racing home because he was so full of news. Down the narrow road between the tents he flew wondering whether his family had heard it, too.

Today, while Ahmed and the other Arab boys and girls had sat on their benches in their long tent school, their teacher had told them that bales of used clothing had come to the Bethlehem refugee camp. The winter distribution would begin tomorrow.

"Trousers!" had been Ahmed's first thought. "If only there is a pair for me without patches," he had said to himself as he rubbed his hands down over his patches that seemed everywhere.

Now as he hurried along the muddy path, Ahmed saw little groups of people standing by their tents talking and gesturing in the Arab way. Of course they were talking about the clothes that had come, what kind they were and all about the choosing on the great and important tomorrow.

Suddenly Ahmed stopped running.

"What," he thought, "if my father will not go to the choosing! . . . What if he will not go at all to get the clothes for our family!"

He stood still in the middle of the road while the awful thought seemed to go all through his body making it stiff with fear. Then he scuffed along in the mud. "What if he sits on his stool by the door of our tent and will not go to get us clothes?" he asked himself again.

Ahmed's father could not forget the good little stone house in the Palestinian village where they had always lived until a war had sent the family fleeing to this refugee camp. He could not forget his printing business, and the printing press he had lost.

He could not forget, and he was angry . . . so angry that he would not try to be a printer any more . . . even though the great camp had grown into a city of tents and there was need for printers. All he would do was sit in his tent door and think about the good days that were gone.

As Ahmed neared his tent he could hear his small sister Sara's voice.

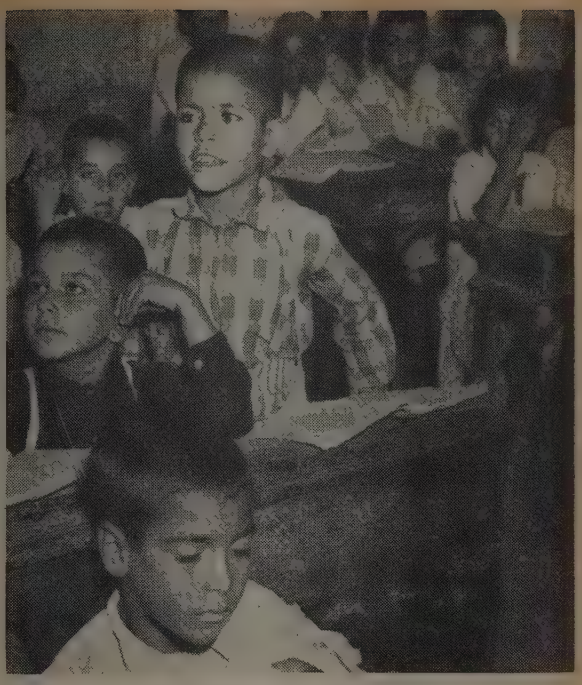
"Red jacket," she was saying. "I want a red jacket." Ahmed laughed a little. Did Sara think the clothing would be like that in a fine bazaar where one might choose a pretty color? Ahmed's teacher had said it was used clothing sent by the churches of America.

"If only I can have a pair of trousers without patches," he thought again.

There sat Father in the tent door, and Mother and Sara were standing near. Mother was holding the registration card in her two hands. . . . On it were all their names so that each might have a garment at the clothing place.

"The head of the family must go to choose things for us," Mother sighed as she looked hopefully at Father.

Father didn't answer. Only sat there with a far-off look in his eyes. The terrible silence seemed to shout to Ahmed that his father would not go. Suddenly he heard



**Today in their long tent school, the teacher had told them about the bales of used clothing that had come to the Bethlehem refugee camp.**

**The story of Ahmed and his "magic suit" can be duplicated in thousands of communities around the world where funds being raised through the annual united appeal of American Protestant churches are being used to help the homeless, hungry and destitute. A major portion of these funds are raised through offerings received at the "One Great Hour of Sharing" observances to be marked this year on Sunday, March 20, in tens of thousands of churches throughout the nation. Our own Evangelical Lutheran Church helps the homeless and hungry of the Holy Land among those of other countries by clothing sent through Lutheran World Relief and from contributions of the congregations to Lutheran World Action.**

On every bale was stencilled a circle with a cross inside it and beneath the cross two hands clasped in friendship.

himself filling the silence with, "Can I go? . . . Can I go and get something for each one?"

His mother made a helpless gesture, then thrust the card into Ahmed's hands. That was her answer to his question.

"Get me a red jacket," Sara pleaded.

"If there is a red jacket I will choose it," Ahmed said with a manly voice. "And for me, pants without patches. A warm dress for our mother, and, and. . . ."

Ahmed was looking at his father's shabby and baggy clothes. How different they were from the suit he had worn when he was the village printer. Ahmed saw the sadness in his father's face. He forgot his own patches just a little as he wished he might make his father look happy again.

Ahmed could scarcely sleep that night for thinking of his great responsibility. Over and over he named the garments he must choose.

Early the next morning he hurried outside the refugee camp and joined the long line that was forming in front of a barracks where the choosing was to be. He noticed that most of those in line were the heads of families. He was the only boy.

He watched the far-off barracks door open to let in one person, then close, and after a while open to take in another. Rumors about the clothing and what it was best to choose flew up and down the line. Ahmed listened. After a while he began to count those ahead of him, and kept counting until he was up to that door.

He told his heart to stop pounding so he could remember what to choose. He told his hand to stop shaking so he could pick up the right things. Now the door was opening for him. Ahmed was inside, and a kindly looking man, one of his own Arab people, was reaching for his card to check the names with those on his list.

There were two other men, and when Ahmed drew in a great deep breath, one smiled and said, "Do not hurry . . . but let your hands be wise to choose the winter ration for your family."

Against the back wall of the barracks Ahmed could see the burlap-covered bales yet to be opened. On every bale was stencilled a circle with a cross inside it and beneath the cross two hands clasped in friendship. His teacher had told about that symbol. It meant that the churches of America had sent the clothes.

Last of all, Ahmed saw what was nearest to him, and what in his excitement he had not seen at all before . . . piles of clothes on low wide benches . . . all sorted. Boys' clothes, girls', women's, and men's.

There was a pair of trousers. Ahmed snatched at them and held them up. Not a single patch! He nodded and took them. There was no red jacket, but a warm blue coat. He chose that for Sara. For his mother the choice would be more difficult. She would make the dress over in Arab style, so he took the biggest, warmest one he could find.

Then he stepped to the men's table and was wondering what to take for his father, when his eyes rested on something that made them open wide with wonder.

On still another table, set apart from the rest, he saw heavy, warm overcoats and good whole suits for men. In a flash he was beside them and had chosen a good brown woolen suit . . . coat, pants and vest for his father.

But the head man quickly came near to say, "These

(Continued on page 268)

# ...le Is Our Sufficiency

Harold B. Kildahl

THE FOURTH SUNDAY IN LENT
March 20, 1955
Text: John 6:52-65

...doesn't seem like very much to offer a man in need, ...ally, when you give consideration to the full sweep of ...ne and the grand flow of years down the corridors of ...es without seeming end. It doesn't seem like very ...uch to hold out the lifeless form of One who "suffered ...ere for me." That may be the reason so many slight ...im and spurn the offer of eternity. That may be the ...ason we have trial and problem in the work of the ...urch and its ministry, the reason our progress toward ...ndless day" is slow. It doesn't seem like very much— ...t it is, for it is the greatest gift of God to man, the ...ly hope man really has. Time and space, children of ..., despots keeping men in chains to bow before the ...jesty of the finite, can and will be overcome if man, ... the grace of God and in obedience to Him, will ...ceive the Christ of God as Lord and Savior.

That's really what the Gospel is all about—the story ... man's sufficiency in Christ. He is our help in all our ...ed. He is our Paschal Lamb going meekly to die. He ...our victorious King who lives and reigns eternally. He ...our Conqueror of renown. He is our Light, our Way, ...r Truth, our Life. He is our Sufficiency. But, it is a ...uggle to get that truth finally fixed in the minds and ...arts of men.

Like the Jews of old, men seek another sufficiency. ...ke the disciples long ago men cower in the face of ...rn divine truth. Like wanderers on the earth, as vaga...nds of the spirit and fugitives from truth, men go to ...d fro in search of finality, in quest of security, seeking ...tar of hope. Yet all the while our Lord declares with ...wer that salvation, the security of the soul, the final ...rpose of life, and the meaning of it all can be found ...ly in Him. In Him, as the Word speaks with grace; ... Him as the reality of the sacramental grace flows ...o human hearts and lives.

"O, for a closer walk with God" is more than a song ...d more than a prayer. It is the theme of life for every ...ieving heart.

Why don't you pay more heed to the essentials? Why ...n't you let the Spirit speak into your spirit and the ...rist of God into your heart as the Word of God be...nes your daily portion? Why don't you let the divine ...ce flow into your heart as you kneel before the altar ... receive the body and blood of the Savior for the ...reshment of your soul? Why don't you cultivate the ...sence of the Lord in your life as you seek by grace ...live your life in earnest love of God and the brethren? ...u will find, if you have not found already, that Jesus ...rist is our sufficiency—and your sufficiency, too. Amen.

# Ministry of Music

Oscar R. Overby

The minister of music in First Lutheran at Albert Lea, Minn., Mr. Frank Pooler, gives us the following article on the part the choir can play in the Holy Communion service. Mr. Pooler is now a full-time servant of the Church, and has taken a great interest in making music more effective in the various organizations and activities of the congregation. He writes:

"It seems to be common practice in many of our ELC Churches to have either congregational singing or continuous organ music during the distribution of Communion. While this musical activity is decidedly worthwhile, the following suggestions are made for churches that might occasionally care to vary this pattern.

"During the preparation for Holy Communion, the congregation is called to meditate upon the true significance of the Sacrament. Since it is possible for only a few of the communicants to be at the altar rail at one time, it is thought that while waiting their turn, the remainder of the congregation can be significantly aided in their meditation by having the choir sing several of the Communion hymns.

"When this musical addition to the service is used, the choir can be the first group to partake of the Lord's Supper. The singers should be grouped near the altar rail in order that they may lead the congregation in singing the Agnus Dei preceding the distribution and then immediately take positions at the rail to receive Communion. The appearance of the robed choir leading the congregation to Communion is both worshipful and traditional. After receiving the Bread and Wine, the choir files back to the choir loft to commence the singing of hymns as the remainder of the congregation participates in the Sacrament.

"The number of hymns to be sung by the choir during this period is, of course, dependent upon the number of communicants. The organist or choirmaster can determine when the final hymn should be sung

"It is suggested that approximately three minutes be the interval between hymns and that during this period the organist play once again the melody that has just been sung and then introduce the next hymn by playing it softly once.

"It is not necessary that the choir sing in parts. Excellent results can be obtained by having the choir sing the hymn tune in unison while the organ supplies the additional harmony. It is hoped that the hymns will be rehearsed thoughtfully and the number of stanzas decided upon prior to the Communion service.

"At the conclusion of the distribution, the service can proceed as indicated in the prescribed Order of Service."

# Meditations for the Family Altar

J. R. Hestene

## TOWARD THE FIFTH SUNDAY IN LENT

The Lesson: Revelation 21:1-7

The Gospel: Luke 1:46-5

### Monday, March 21
### DIFFERENT?
**Read Ephesians 2:1-10**

*And you he made alive, when you were dead through the trespasses and sins in which you once walked. . . .*

A person who has become a confessing Christian knows that there is a marked difference in the two sorts of lives a person may live. You live with Christ, or you live without Him. There really is no in-between: it's a matter of either, or. It is life because of Him, or it is death without Him.

Even if we know in our hearts that we are saved, it gives us caution to read the words, "sins in which you once walked." Our memories always serve us well there! And how these old sins want to come back and keep us company! Just like in the good old days when Christ was yet an outsider—so temptation keeps saying.

God help us to keep things different now that He has brought a difference into our lives. Willful sin cannot have a part in a life saved by the grace of God.

*Thou who hast made me clean, keep me clean within and without. Amen.*

✠ ✠ ✠

### Tuesday, March 22
### LAMENT
**Read Matthew 23:34-39**

*"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you!"*

So said Jesus about a city that turned down many chances to be saved. It was not in anger, but in sorrow, that Jesus spoke. "How often would I have gathered your children together as a hen gathers her brood under her wings," He said. "And you would not!" That's the fateful story of Jerusalem, and it spelled a sad close to its life. When the door is slammed against the love of God, there can be no blessing at all.

Sometimes we ought to look and see if Jesus is standing at a distance and looking at us. Is He offering a lament over His failure to win our hearts, to call us from a life of careless sin to a life of real service and devotion to Him? In spite of all the teaching we have been given, all the chances of trust God and believe in Him, are we still holding out?

*Dearest Jesus, work Thy works within me, that I may be truly Thine. Amen.*

✠ ✠ ✠

### Wednesday, March 23
### THE HELPER
**Read Genesis 14:17-20**

*"Blessed be God Most High, who h delivered your enemies into your hand!*

Abram, later called Abraham, four himself in trouble many times when became obedient to the Lord's comma to go "to the land that I will show you There were many kings in the new te ritory, warring against each other. Abra and his nephew, Lot, were also bother by them. When news came to Abram th Lot and his family and possessions h been captured, he went after them wi "three hundred eighteen trained men and brought them home again. After t victory it was Melchizedek, king of S lem who reminded him that the Lord w his helper.

The Lord *is* a helper. "The Lord my helper; of whom shall I be afraid "Thou hast been my help, forsake not." These are familiar bits of Script that keep bringing us back to that sa great truth. Our thoughts at this seas of the Church Year easily come to Jes who has brought victory against every f

*Be Thou my true help, O God. Am*

✠ ✠ ✠

### Thursday, March 24
### NO NEW WAY
**Read Hebrews 7:24-27**

*He is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.*

There are many changes in this world. People do not dress the same today as they did a hundred years ago, nor do they travel in the same way. Food is prepared and preserved in a new way, and in almost every department there is a change. But in the department of human nature there is no change, and there is no new way to come to God. Jesus is the one single way to the father. "He holds his priesthood permanently, because he continues forever."

The term, "The latest thing in religion" is nothing but the announcement of a new fad, or new gadget that serves to cloud the simple plain truth of the Bible. The same Christ who saved Paul, who came to the rescue of Luther, who saved our grandparents, is the only savior from sin today. He will always be the only one.

*Thanks, O God, for Thy abiding truth. In the midst of change, keep us unto Thee.*

### Friday, March 25
### LIFTED UP
**Read John 12:23-33**

*"And I, when I am lifted up from the earth, will draw all men to myself."*

When Jesus said this He was referring to the manner of His death. He would be nailed to a cross, then lifted up to die. There is another meaning included in His statement: by dying for man, He would come in for notice. The fact of His death would have meaning for all mankind.

To this day Jesus means something to every person who has heard the mention of His Name. Whenever lists are made of "The Ten Greatest Men Who Ever Lived," Jesus is usually included. Some put Him first, others second, or even tenth. So, He does come in for notice.

But the fact that he was "lifted up" has its fullest meaning in the truth that He who was the Son of God allowed Himself to be put to death. He became a servant. He sacrificed Himself. He made all men His debtors. His great sacrifice has drawn countless numbers into His service.

*By Thy uplifting, O Jesus, fit us with uplifted lives. Amen.*

### Saturday, March 26
### STRANGE DIRECTIONS
**Read Numbers 21:4-9**

*And the Lord said to Moses, "Mak fiery serpent, and set it on a pole; a every one who is bitten, when he s it, shall live."*

It is easy to believe this story fr the Old Testament if you are a li child. It is easy to believe it even you are full grown, if you know that was a type of uplifting that God wo create when He sent His son into world. Then these directions to Mo do not seem so strange. That p ple should be saved from the effects the bite of a serpent simply by look upon a brass serpent, seems odd. Mo did not think so; neither did the peo who had need.

All of God's directions seem stra until we find that in obedience to t we have the answer. The call to faith always considered odd to the children the world. But to those who make a g reply there is nothing odd about it at By faith in the "foolishness of God" are saved.

*Increase our faith in Thee, O Je Amen.*

# Schools and Colleges

Edited by the Division of Higher Education

## ST. OLAF DEBATERS WIN IN SPEECH MEET

St. Olaf debaters won the sweepstakes crown at the Eau Claire Invitational Speech Meet, Feb. 18 and 19, with a total of 23 points, a higher total than has ever been accumulated by a single team in the ten-year history of the tournament at Eau Claire.

The Oles copped first and second places in both the first and second divisions of the debate tournament, competing with 80 teams entered from 33 colleges from seven states.

Frank Nelson and Wayne Tellekson combined talents as a debate team to take first place in the first division. Nelson, senior from Northfield, also placed first in oratory and Tellekson, junior from Green Bay, Wis., won second in after-dinner speaking and third in extemporaneous speaking.

Janet Thorson, freshman from Forest Park, Ill., won third in Folk Tale Telling. Second place in first division debate was won by Constance Michelsen, a sophomore from New Rockford, N. D., and Pat Preston, a sophomore from Chippewa Falls, Wis.

First and second places in the second division of debate were won respectively by the teams, Henry Moeller, sophomore from Vermillion, S. D., and Wayne Sanstead, sophomore from Minot, N. D., and Carol Raddle of Omaha, Neb., and Joanne Rykken of Spicer, Minn. Both are freshmen.

Second place in the meet was taken by Marquette University, Milwaukee.

## WALDORF COLLEGE RECEIVES ADDITIONS TO LIBRARY

President Sidney A. Rand has announced the gift to the Waldorf College Library of the private library of the late Herald Beckjorden of New York.

The library comprises several hundred volumes primarily in the fields of economics and political science. Mr. Beckjorden, a former Forest City resident, attended Waldorf College in 1924-25. At the time of his death he was Executive Secretary of the New York Society of Professional Engineers and Business Manager of the journal, "New York Professional Engineers."

## SIXTH DORIAN BAND FESTIVAL AT LUTHER COLLEGE

Three noted musicians will visit the Luther College campus to conduct the sixth annual Dorian Band Festival, March 17-18.

According to Prof. Weston H. Noble, chairman of the music department, several hundred high school students are expected from Iowa, Minnesota, and Wisconsin.

Sigurd Rascher, world-famous saxophonist, will present the opening concert, and serve as woodwind critic. Proving the saxophone as a solo instrument, Rascher has performed with symphony orchestras in major cities of the world.

Frank Piersol, director of bands at Iowa State College in Ames, Iowa, will conduct the massed band.

Vincent Bach, president of the Bach Corporation in New York City, will audition brass soloists and ensembles.

The Mason City high school band will perform as guests of the festival at a college convocation.

## ST. OLAF GRADUATES AMONG FINALISTS FOR OPERA

Two St. Olaf graduates joined a present student among the twenty-nine finalists in the tryouts Tuesday, February 22, conducted by the Metropolitan Opera Company at Northrop Auditorium in Minneapolis. An Iowa girl won the final competition.

The two former students were Elsa Jacobson Charlston, who was graduated in 1954 and is now teaching at White Bear Lake, and Winifred Greene Alberg, class of 1948, who now lives in Minneapolis. Both were soloists with the St. Olaf Choir while students.

The present student is Barbara Jean Olson, a junior from Bessemer, Mich., and a member of this year's St. Olaf Choir.

## DR. HUGGENVIK RECEIVES AWARD

Dr. Theodore Huggenvik of the St. Olaf religion department has received an award from the Freedom Foundation for a sermon, "Five Christian and Patriotic Responsibilities," entered in essay competition. The awards are given each year to persons selected as having contributed to a "better understanding of the American way of life."

Dr. Huggenvik, one of five in Minnesota to be recognized this year, also received an award last year from the Freedom Foundation.

## God-Home-Country Award

At impressive services, the God-Home-Country Award was presented to a record group of 4-H'ers at Badger Lutheran Church in Badger, Iowa. The Reverend S. J. Thompson is pastor. Honored were Roger Friesth, Rex Warland, Harold Thompson, Merna Friesth, Janice Hovey, Cherill Anderson, Marilyn Erickson. Shown with these 4-H'ers on the picture are C. E. Warland and Mrs. Art Johnson, club leaders, and Pastor Thompson

# Here and There on the Christian Front

Edited by Raymond M. Ols

## FAMILY ALLOWANCE SYSTEM

A bill memorializing Congress to enact legislation providing a system of federal family allowances was introduced in the New York legislature by Assemblyman Frank J. Pino of Brooklyn. It urges the U. S. government to allocate to families of three or more children, "whose income, in relation to size, is below the level of a decent family income," an allowance of $12 per month for the third child, $10 per month for the fourth child and $8 per month for each succeeding child.

Mr. Pino said he introduced the bill because the country's economy "is geared to the small family, and not to the family of three, four, or more children." He added that the head of a family of three or more children who earned an average of about $3,000 a year "is definitely not providing the essentials of fair living accepted as the established standard of this country." He added that he believed such an allowance system would "reduce the incidence of juvenile delinquency." "Over and over again," he said, "it has been shown that children of larger families who have become delinquents did so because it was financially impossible for the parents to provide them with their needs."

## LUTHER IN FINLAND

NLC Photo

On a main street of Helsinki, Finland, a large advertising board proclaims, "No man c command my conscience," as it announces the premiere Finnish presentation of the moti picture "Martin Luther," now in the fourth week of its opening engagement in that count

## WEST POINT ACADEMY

The National Lutheran Council, in February, called for a change in the manner of providing religious services at the Military Academy at W Point, on the basis that it ought to served in the normal pattern by m tary chaplains. Brigadier General E win J. Messinger, a member of T United Lutheran Church in Amer and Commandant of Cadets at t Academy, has now referred to " roneous" views held by some Prot tants on the religious situation at t academy.

General Messinger stressed th every contact of the cadets, aside fr the civilian chaplaincy at West Poi is with men in uniform, and that t "constant presence of military autho ty is a necessary part of instilling spect for and pride in the service." added that since many of the you men had never been away from ho before it was felt that they should ha available for counsel and guidance person not vested with military ra

Commenting on the charge that o Episcopal clergymen are assigned the Protestant Cadet Chapel, Gene Messinger admitted that the appoi ments have been long made from t Church, but he said no "policy" termined the appointments, only matter of qualifications.

## LUTHERAN CHURCH IN CHICAGO LOOP

Augustana Photo

On February 20, 1955, Chicago's loop was given its first Lutheran church. Called Christ the King Lutheran Church in the Loop, the new church is being established by the Board of American Missions of the Augustana Lutheran Church. Its sanctuary of contemporary design, church offices, and youth room are located on the second floor of 327 South LaSalle Street. Shown here are Dr. O. V. Anderson, left, president of the Illinois Conference, presenting the pulpit Bible to Pastor Lloyd L. Burke, right, who will be the pastor of the new congregation. Participating in the service were also Dr. Theodore E. Matson, Dr. S. E. Engstrom and Pastor Lavern C. Anderson.

## CLERGYMEN DENOUNCE "RIGHT TO WORK" BILL

In Cleveland, Ohio, a meeting of ligious and civic leaders denounced

"right to work" bill introduced in the Ohio legislature which would outlaw the union shop, even if workers and employers want it, and restrict strikes and picketing. Speaking against the measure were the Rev. Francis W. Carney, director of adult education at St. John's College; Dean Percy F. Rex of Trinity Episcopal Cathedral, and Rabbi Rudolph M. Rosenthal of Temple on the Heights.

Father Carney called the bill deceptive and dangerous, adding, "The real intent of the law is to prohibit compulsory union membership and the bill might better be titled, 'the right not to join a union,' and make it clear that the legislation is aimed at the destruction of union security." Rabbi Rosenthal said, "The right to work title is deceitful . . . a fraud. It would strip workers of their right to stand together and bargain collectively."

## ISRAELI SCOUT TROOPS

Five Boy Scout organizations in Israel, each sponsored by a different religious body, have banded together in the National Federation of Boy Scouts under the honorary presidency of Israel's President Izhak Ben Zvi. Delegations representing each of the groups visited the President to signalize the achievement of the federation which will permit Boy Scouts from Israel to participate for the first time in the quadrennial Boy Scout World Jamborees.

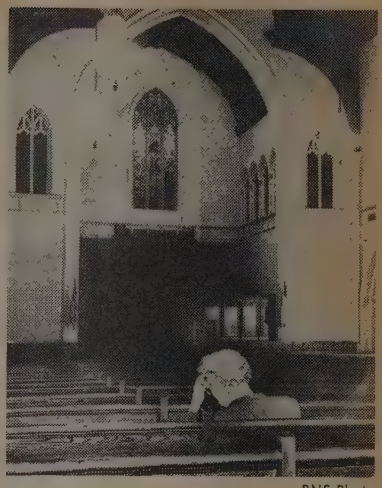
Included in the federation, which will have a combined membership of about 8,000, are the Jewish Scouts Union; the Greek Catholic Boy Scouts; Moslem Scout troops sponsored by Israeli government schools for Arabs; the Arab Scouts of Israel, who are mainly Greek Orthodox; and a Druze Scout troop. The Druzes, a mountain people, are adherents of a sect founded in the 11th century, which recognizes both the Bible and the Koran as "inspired books." Largest of the constituent groups is the Jewish Scouts Union. The two Arab Scout troops together number about 1,000.

## WORTHY OF NOTE . . .

More than 25,000 students are enrolled in the 31 Lutheran four-year colleges in the United States and Canada, and of these 37 per cent are non-Lutherans, according to a report presented to the National Lutheran Educational Conference. It was also reported that 3,353 students are enrolled in 23 of the 24 theological seminaries that reported, including 156 students from non-Lutheran denominations, and eighteen women. Of the latter, 13 are taking special courses. . . . Mr. S. Frederick Telleen, who served as treasurer of the National Lutheran Council for a decade, died recently a few weeks after his 80th birthday. . . . From Norway comes word that the Bishop's Conference recently appointed a Committee to examine the possibilities of and preparing a plan for the use of television for church purposes.

Bequests to religious and other nonprofit organizations such as educational institutions and public hospitals would be exempted from the Ohio inheritance tax under a bill filed in the Ohio state legislature. . . . Four Churches in three continents were admitted to membership in the Lutheran World Federation by unanimous action of the Federation's executive committee at its annual meeting in February at Vienna. The Churches are: The Evangelical Church of Pomerania, East Germany; the Lutheran Church of Northern Tanganyika; the Malagasy Lutheran Church of Madagascar; and the German Evangelical Church in Chile. The total membership of the LWF is now 56 churches in 28 different countries. Largest of the new churches is the one in Pomerania, which has 650,000 members.

## METHODIST PRAYER VIGIL



RNS Photo

**A woman prays in First Methodist Church in Hollywood, California, during a 62-day round-the-clock prayer vigil for peace being held by Los Angeles District Methodist churches. Each of the 62 churches of the District is taking one day of the vigil, providing 24 persons to pray for one hour each. A total of 1,488 church members are taking part in the vigil, which will continue until Easter. The Los Angeles program is part of a year-long national prayer vigil initiated by the Methodist General Board of Evangelism on January 1.**

## OFFERING CUPS FOR LWF

NLC Photo

**Maj. Gen. Numa A. Watson, commanding general of the Southern Area Command; Dr. Leonard Henninger, Lutheran pastor (back to camera); and Brig. Gen. Frank A. Watson (U.S.A. Retired) look over the collection cups that are used in Munich, Germany, to collect contributions for the Department of World Service of the Lutheran World Federation.**

## The Magic Suit

(Continued from page 262)

clothes are very special. There is so little clothing for men in all the bales that come, that heavy overcoats, and warm suits are very, very valuable. If a family chooses from this special table, they cannot take anything else at all. One such overcoat, or one whole woolen suit is equal to the ration for a whole family."

Sadly Ahmed let the good brown suit drop back to its pile on the bench, but his eyes clung to it, and the more he looked at it, the more he wished that his father might have it. "He might hunt for a job," Ahmed thought. "In such a suit he could go and hunt for a job. . . . He would smile again."

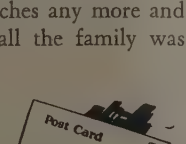
The thought of a smile on his father's face, made Ahmed's hand reach out and touch the suit once more. Then he looked at what he held in his arms . . . the trousers without patches, the little blue coat, and the big warm dress. He looked back at the good woolen suit that might make his father happy.

"If he had a job, we could eat even when our rations run out near the end of the month. Suppose we could buy some cloth?" he wondered.

Very slowly, Ahmed walked back to the other benches. He put back the trousers. He put back the blue coat. He put back the dress. "I want that whole suit for my father," he said.

The three men smiled and nodded, and one checked his list again.

It must have been in Ahmed's arms that the suit turned to magic. For it did make his father smile. Not only smile, but say, "My son did this for me." Then Ahmed didn't seem to notice his patches any more and when Father was a printer again, all the family was happy.




# Correspondence

### WHAT SORT OF GROWTH?

►We who are called Lutherans in this country are experiencing a great deal of activity and growth at the present time. But can one say that at the same time we are growing in depth and understanding? As it is phrased in the opening prayer of the Norwegian service; that we may grow day by day *in grace and holiness.*

We need very much to deepen our concept of (1) the Church, (2) the ministry, and (3) the liturgical and devotional life, both corporate and private.

In the days ahead we are going to have to plant our feet in the sacred Scriptures and the Confessions, or else find ourselves melting like an ice cube in the hot sun. I these things have any meaning or relevancy today or t morrow, we are simply going to be forced to put a gre deal more "bite" and authority into the ministry of th Church. We owe our very faith to those great bishops c the early Church who stood up in the councils and literall "laid down the law" against heretics and preachers c false doctrines.

We should have some means of calling in all of ou pastors from the field periodically for an intensive an concentrated spiritual retreat and overhauling of the whol work in the Church. Here is the place to get this liturgica and devotional subject out of its somnolence, and togethe get to know just what it is all about. Until pastors know and can instruct their people in these things, and can se it as their duty, we can hardly expect any intelligent partic pation in worship.

Next, after our forthcoming hymnbook and liturgy, w need a common prayer book, in the order of the "La Os Alle Be" of Chaplain Sandvik of Trondheim, or the "Tid garden" of the Swedish Church. But, most important, w need some instructive worship books for the children an young people. These should be arranged progressively s that by confirmation age they would have a working know edge of the services of the Church.

I often wonder if we haven't put too much emphas on the speaking ability alone of our young pastors. I hav known men who have left their training at some of ou seminaries, because they felt they had so little speakin ability. Pulpit oratory is no guarantee of the Gospel. W have placed such an overwhelming emphasis on the sermo alone that the rest of the service seems like a sort of garnis around it. We seem to come together mostly to listen, not t participate in something as we ought.

At one time in our history as Lutherans, the Sacrame was in balance with the Word at every chief service. I the early Church they met together expressly to give thank (Eucharist) and to receive the Sacrament. It was aroun this act that the liturgy took shape, together with the Go pels. The sermon was an integral part of the whole. W need to restore the whole service of *Word and Sacrame* to the regular worship life of the Church as it was intende

Sad to say, some clerics who spend three quarters of a hour "fanning the breeze" on a Sunday morning and crac ing a few jokes for the Rotary Club during the wee seem to think that they have very nearly discharged the pastoral duties. A pastor goes among his people as *Chri Himself.* If the awful responsibility of this calling has as yet dawned on him, maybe he ought to go back aga and knock on the Seminary door. To be sure, he will preac this Gospel—God help him if he doesn't; but he is also instruct and minister in this day by day process of grow in grace and holiness. If not, then just what, may I ask, all this business of "calling a pastor," and "the office of t ministry" all about?

Perhaps others might wish to comment and develop th further.

LOREN E. ERIKSON
Minneapolis, Minnesota

***The Correspondence page is intended to be an open foru for the use of our readers. The views expressed on this pa are those of the writers, with which the editor may or m not agree. Brief letters on pertinent subjects are invited. goes without saying that nothing contrary to the teachi of the church will be accepted.***

# Within the E.L.C.

## ISTRICTS

### outh Central

**Graettinger, Iowa.** A spiritual em- iasis week was observed Feb. 13-17 a joint venture by the Graettinger hurch, parish of the Rev. Paul G. olo, and St. Paul's Church (UELC), rish of the Rev. A. W. Sorensen. vangelist Allen Lee was guest speaker. uring Lent ELC, ALC, UELC, and ugustana pastors in the Estherville- encer area are conducting a rota- n type of mid-week services. These stors meet regularly once a month in combined pastoral conference.

### alifornia

**Sacramento, Calif.** On Jan. 23, the itheran Church of the Good Shep- rd, parish of the Rev. R. O. Aga, dicated its two Sunday school build- gs, also a new font and a Wurlitzer gan. Dr. Gaylerd Falde, president of e California District, officiated at the dication.

**Los Angeles, Calif.** The new $500,- 0 Our Saviour's Church, parish of e Rev. Myrus Knutson, is now aring completion. Hopes are that the dication of the structure may take ace in the month of May. The new ne, built of concrete and brick, will at 1,150 worshipers.

### anada

**Calgary, Alta.** Southern Alberta Cir- it has purchased a new Bible camp e 28 miles southeast of Calgary. A apel and other buildings are to be ilt there during the spring. The cuit plans to hold a Young People's mp there July 3-10.

**Saskatoon, Sask.** Receiving 72 new embers during 1954, Zion Church, rish of the Rev. J. T. Dahle, now has membership of 510 members.

**Swift Current, Sask.** On Feb. 6, . Olaf Church, parish of the Rev. sborne Olsen, moved into its new urch edifice, which is still being ilt. When completed the church will ve a seating capacity of 350, with erflow space for 100 more.

## UTHERAN CHURCH RECEIVES EMORIAL FOR JEW

On Sunday, Feb. 27, the Rev. J. T. olee, pastor of Our Saviour's Luther- Church in Hibbing, Minn., dedi- cated a panel of stained glass windows in his church, given by Louis Bachnik, a Roman Catholic florist of the city, in memory of the late I. R. Sher, a Jew, who had been a leader in community-wide charitable and civic ventures. The announcement of the gift came during National Brotherhood Week, the aim of which is to promote friendship between citizens of all creeds and races.

## OBITUARIES

### Nels T. Tosseland

Nels T. Tosseland, noted educator, died Feb. 12 at Duluth, Minn., in his 74th year. A son of the late Rev. and Mrs. Nels Tosseland, he was born June 1, 1881, at Norway, Ill. B.A. from St. Olaf College, 1906; M.A. from Harvard University, 1911. For many years he was superintendent of schools in various Minnesota cities, and from 1944 to 1950 he was college dean at Waldorf College, Forest City, Iowa. Member of Phi Delta Kappa, an honorary education fraternity, and one-time president of the North Central Association of Junior Colleges. Survivors are his wife, nee Marie Rise, a son, three grandchildren, and two sisters. Dr. Gaylerd Falde, president of the California District, is a nephew of the deceased.

### Mrs. F. L. Kolden

Mrs. F. L. Kolden, an active member of Zion Church, Blackduck, Minn., died Dec. 30, 1954, 72 years of age. A native of Iola, Wis., she came to the Blackduck region in 1898. She is survived by her husband, two grandsons, and a sister.

## ANNOUNCEMENTS

**North Puget Sound Circuit YPLL** will meet March 11-13 at Burlington-Edison, Wash.

**Yankton Circuit YPLL** will meet March 26-27 at Elim Church near Irene, S. Dak.

**Glenwood, Milaca, and Park Region Circuits** Women's Missionary Federations will conduct a Bible camp at Luther Crest Bible Camp, near Alexandria, Minn., July 5-8. Registration on Wednesday, the 5th. Rate $9.00.

## COUNSELING CLINIC AT AMES, IOWA

More than twenty pastors attended a counseling clinic held Feb. 9 at Beloit Children's Home, Ames, Iowa, under the leadership of Dr. Allan V. Frankle, Des Moines clinical psychologist; Clarice Hoekstra, psychiatric social worker, and the Rev. Douglas L. Jacobson, director of the Home. Dr. Franklin spoke chiefly on case situations cited by the pastors. It was agreed that in most cases pastoral counseling would solve personal problems, but more complicated cases ought to be treated by psychiatric experts.

Left to right, first row: Ocee Johnson, Story City; M. H. Rye, Huxley; Clarice Hoekstra; Dr. Frankle; A. I. Kvamme, Radcliffe; J. C. Jorgenson, Scarville; T. J. Alvestad, Story City; A. E. Nelson, Roland. Second row: Director Jacobson; Harry Stoutland, Huxley; Olaf Holen, Roland; E. K. Bentley, Leland; A. J. Bringle, Randall; L. A. Mathre, Story City; Iver Havneros, Story City; B. O. Lokensgard, Marshalltown. Third row: Neal Olson, Dunbar; Walter Carlson, Stanhope; Lowell Torgerson, Ames; Vance Knutsen, Elgin; O. W. Sougstad, Calamus; P. R. Hiller, McCallsburg; L. G. Mathre, Buffalo Center; E. R. Rorem, Story City.

**Saskatoon Circuit YPLL** will meet in Saskatoon, Sask., April 22-24.

**Pacific Circuit WMF** will meet March 29 at First Lutheran Church in Vancouver, British Columbia. The speaker will be Miss Alice Sanne.

**Seattle Lutheran Bible Institute** will give the following summer courses: One-week course (tuition free), June 19-25; Five-week course (for credit), June 25-July 29; Pastors' Week, Aug. 14-19. Teachers during one-week and five-week courses; local faculty and Pastors Force and Torvik from Los Angeles. Guest teachers for pastors' week: Dr. S. C. Eastvold, Pacific Lutheran College, and the Rev. G. Westberg, University of Chicago. For details write Lutheran Bible Institute, 13016 Greenwood Ave., Seattle 33, Wash.

**Miss Bernice Boyum,** Japan missionary, will speak at the following West Coast Circuit WMF gatherings: Tacoma at Bethlehem in Tacoma, March 10; Olympic at Our Saviour's in Bremerton on the 11th; Seattle, at Phinney Ridge in Seattle on the 15th; No. Puget Sound at Anacortes on the 17th; Mid-Columbia at Richland on the 22nd (all of these in Washington); Willamette at Central in Eugene on the 24th; Columbia at Astoria on the 29th; Eastern Oregon at Hines on the 31st of March (all of these in Oregon).

**Wanted to buy**—At a reasonable price—80 to 100 Concordia hymnals, either the music or word edition. Contact the Rev. Tenner Thompson, Jr., Grantsburg, Wis.

## CHANGES OF ADDRESS FOR PASTORS

A. H. Belgum, 7315 Narrows Ave., Brooklyn 9, N. Y. 2-1-55

F. L. Damgaard, Centerville, S. Dak. 3-1-55

L. E. Evenson, 42 Stellawood Rd., Durban, Natal, S. Africa. 2-18-55

Louis Hagen, Malta, Mont. (temp.) 2-10-55

C. H. Jacobson, 709 S. Lake, Miles City, Mont. 6-1-55

W. G. Johnson, Harmony, Minn. 1-27-55

O. M. Kleven, 442 W. Maple St., Viro Wis. 2-15-55

Stanley S. Klyve, 241 Kensington Madison 4, Wis. 2-18-55

Roy K. Malde, 1555 E. Florida Hemet, Calif. (correction) 2-8-55

PARISH CONSERVATION AND EXTENSION THROUGH . . .

# THE PLACEMENT SERVICE

**The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

For Sale—120 acre farm. Good soil, buildings in Western Becker Co., Minn. Reasonable. 404-1A

160 acre farm for sale in Northern Minn. About 65 acres under cultivation, 80 acres in woven wire fence. House, sheep shed, barn, log house, good well and water, REA, and school bus service. Reasonable price and terms to dependable party. 404-2A

120 acre farm, level, with beautiful, nearly new buildings for sale in Goodhue Co. Lutheran community. Price $27,000 with half down. April possession. 404-3A

75 acre well improved farm for sale in Goodhue Co., Minn. On black top. Fine Lutheran community. School bus service. Price —$13,500, requiring about $8,000 cash. 404-4A

20 acre improved farm for sale 40 mi. south of Twin Cities. On black top. Bus service. Price, $6,500; $3,500 cash. 404-5A

Good 160 acre farm for sale in Central Minn. 7 room house, 32x50 barn, silo, hog house, chicken house, granary and brooder house. About 100 acres in field. Very good timber pasture. Buildings less than 1 mi. from hard surface road. Price, $60 per acre; easy terms. 404-6A

80 acre farm with 27 acres under cultivation for sale in Polk Co., Minn. Good 8 r house and out buildings, rebuilt barn, R good well water. Will sell at sacrifice. 404

40 acre farm of extra good level land sale in Clark Co., Washington. Suitable dairy, stock or berry farming. 1½ miles f good trade market, grade and high sch 2 mi. from Lutheran church on paved h way. New, all modern house; also old h in need of repairs, barn. Owner in health. Reasonable—one third down, bal in payments to suit buyer. 404

Well improved 80 acre farm with very g house and buildings for sale in Pierce Wisconsin. 1½ mi. off highway on g gravel road. New church. 404

160 acre farm, 39 acres under cultivat for sale in Washburn Co., Wisconsin. Bea ful tourist country, good fishing, hunti 6 room house, full basement, electricity. G water, hip roof barn. Buildings in very g condition. 404-1

For sale or rent—120 acre dairy farm lake region, Waushara Co., Wisconsin. Ab 75 acres can be cultivated. Two-family, room house, basement barn. Electricity. 34 acres undeveloped lake property, over 2, feet lake frontage. Ideal for hunting fishing lodge or summer home. 404-1

### Homes

4 room house and 5 acres of land on b highway in Goodhue Co., Minn. Must sold due to ill health of owner. Luthe town. 404-1

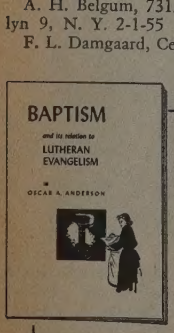
Fine 7 room house in Goodhue Co., Mi Large beautiful lot. Hardwood floors, b ment and oil heat. Lots of flowers plenty garden space. Strong Lutheran c munity. Wonderful buy at only $7,800. 404-1

### Businesses

For sale—Barber shop fully equipp Modern facilities, oil heat. Includes two ro living apartment. Western Wisconsin Luthe community, 60 mi. from Minneapolis. Pr $4,500. 404-1

Two-story business building, all rented, sale in flourishing Southern Minnesota to at bargain price. Owner unable to care property due to ill health. 404-1

Well-equipped general food store for sale thriving Lutheran town, Polk Co., Mi Prosperous dairying and farming commun


**60c** each
**$5.50** a dozen
Code 14-42

**Baptism and Its Relation to Lutheran Evangelism**

By Oscar A. Anderson
Pastor, Trinity Lutheran Church, Moorhead, Minnesota

Of importance to church people is this study of the relation of baptism to evangelism as understood by the Lutheran Church. One obtains a clear understanding of what constitutes true Scriptural evangelism and realizes how deeply it is rooted in the Word and Sacraments.

**Augsburg Publishing House, Minneapolis 15, Minn.**

Stucco building includes modern living apartment. Owner selling because of poor health. 404-16C

General merchandise country store and home with garage for sale in Houston Co., Minn. REA, near ELC church, on school bus route. Terms. 404-17C

State line gas and oil station for sale in Lac qui Parle Co., Minn. Includes Gambles, groceries, and garage. Building 72x78; one acre of land, fixtures and stock. Very good business. Modern house available on half-acre lot. 404-18C

Older duplex with five room apartments up and down for sale in small Goodhue Co. town. Large lot. Building needs repairs. Price, $5,500, with $2,500 down. 404-19C

Brick hotel with 22 rooms plus owner's apartment for sale in small Southern Minnesota county seat town. Ideal set up for semi-retired couple. Price $22,000; requiring $12,000 down. 404-20C

Chinchilla ranch for sale in Miner Co., So. Dakota. Modern 6 room bungalow, double garage 40x24 Chinchilla units and 135 chinchillas. 1½ blocks to ELC church and 1 block to school. 404-21C

## FOR RENT

Elderly woman wishes to rent room in her South Minneapolis modern home to working lady. 404-22B

## WANTED TO RENT

Young Lutheran couple with four children want to rent an irrigated farm in Oregon, Washington, or Idaho. Have equipment and five years' farming experience on irrigated ground. 404-23A

## POSITIONS WANTED

Lower elementary teacher with nine years' experience is interested in parish worker's position. Three years' college training plus one year study at L. B. I. 404-24D

Young man with family would like sales work. Oregon preferred. References furnished upon request. 404-25E

Experienced, capable wholesale lumberman, exceptionally well acquainted with producing mills in Inland Empire and Pacific coast regions, desires permanent connection with responsible lumberman, preferably in the Minneapolis-St. Paul area. 404-26E

## HELP WANTED

Position available April 1 for cook in Illinois old people's home. Policy provides good salary with room and board, vacations with pay, Blue Cross and Blue Shield and Social Security benefits. Age is no barrier provided the person is physically able to handle the job. 404-27F

Reliable housekeeper wanted on farm with five adults. Good wages. Northeastern Iowa. 404-28F

Middle aged couple wanted in South Minneapolis home for 83-year-old man. Do housework, cook and care for house in general. Pay only half of utilities. References wanted. 404-29F

Parish worker, combination office and young people's work, wanted in Southern Oregon ELC Church. Must have a car. 404-30F

Room, board, and some care wanted for one or two middle-aged women in Minneapolis or suburb. 404-31F

Women wanted for kitchen, nurse's aide or laundry work in Lutheran home for the aged and infirm in South Central Nebraska. Also men to work as orderlies. Will consider a married couple. Room and board furnished. 404-32F

First-class baker needed in North Central Montana city, pop. about 3,000. Good school and Lutheran congregation. 404-33G

Dependable couple wanted for year-round farm and ranch work in Lutheran community in Montana. 4 room house with bath, electricity, running water and oil furnace furnished. Work to start as soon as possible. 404-34G

Doctor needed to serve strong Lutheran Northern Minnesota community. Need is urgent; former doctor deceased. Funds available for hospital building or clinic. Excellent opportunity. 404-35G

Good Lutheran doctor needed in Southeastern Minnesota prosperous agricultural community. 12 mi. south of Austin. Serves trade area of about 2,500. Lutheran church. 404-36G

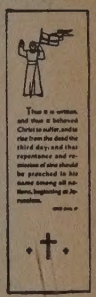
Opening for lawyer in town of 1,800 about 50 miles south of Minneapolis. 404-37G


## Greet your friends with

# The Message of Easter

### With a Bookmark . . .

A book mark tucked in your Easter letter will please any friend. This one has an Easter text, Luke 24:46, 47. Printing is in two colors on sturdy white stock. ORDER NO. AP17. 25c a dozen; $1.50 a hundred



AP17

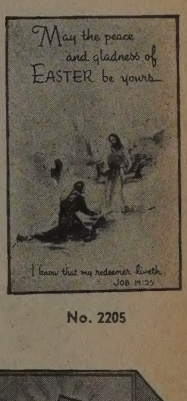
### With a Postcard . . .

Many people find postcards an easy way to send their greetings. NO. 2205 has a meaningful design, softly colored, with greeting and Scripture text. ORDER NO. 2205 25c a dozen; $1.50 a hundred

### With a Card . . .

Individual card NO. 351 richly portrays the meaning of Easter in the full color reproduction of "Women at the Tomb." "May the hope of Easter fill your heart with joy" and Matthew 28:6 is on the inner pages. With envelope. ORDER NO. 351. 5c each; 50c a dozen; $3.50 a hundred

Boxed assortment NO. G7555 is the new Sunshine Line of 14 Christ-honoring cards. Each card has a Scripture verse and a greeting. Of assorted sizes, designs and finishes, each lovely to send to friends. With envelopes. ORDER BOX NO. G7555. $1.00 a box

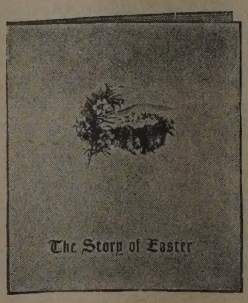



No. 2205

### With a Booklet . . .

THE STORY OF EASTER

Inexpensive enough to use as a card, lovely enough to use as a gift. The story of Easter is told with beauty and simplicity. The numerous full color illustrations help make it a booklet to cherish. 6½x7½, with envelope. Also suitable for Sunday School Easter awards. ORDER NO. 1434. 20c each; $2.20 a dozen




No. 1434

No. 351

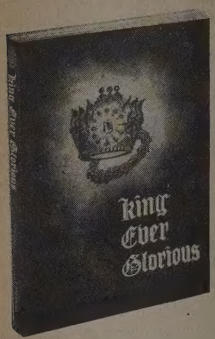
No. G7555

**Augsburg Publishing House, Minneapolis 15, Minnesota**




PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

8 NOV 53-A 54-55
PACIFIC LUTH SEM LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF




## KING EVER GLORIOUS

**Paul W. Streufert**

"Christ as King" is the emphasis in this new series of Holy Week sermons. Here is compelling Gospel preaching that is full of new insights and sensitive to human need. Topics included are: The Glory of His Person; His Purity; His Precepts; His Prophecies; His Passover; His Prayer; His Priesthood; His Passion; His Promises; His Peace.

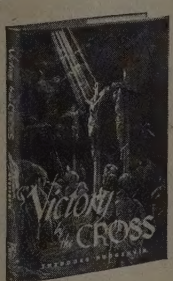
Paper, **$1.50**
Code 31-3505

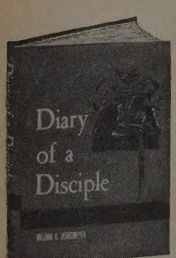
## VICTORY BY THE CROSS

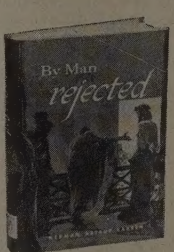
**Theodore Huggenvik**

Christ's Words from the Cross and the Second Article of the Apostles' Creed form the basis for the major portion of this sermon series. The emphasis is on the victory proclaimed on the cross, the victory shared by Christians, the victory lost by the unbeliever.

**$1.50**
Code 14-672




## DIARY OF A DISCIPLE

**William C. Berkemeyer**

Devotional readings in the form of a diary by an unknown witness to the events in Christ's life. From his first contact with the Galilean to the nightmare of Golgotha, he is fascinated by the Teacher and compelled to follow and learn from Him.

**$1.75**
Code 31-1686

## BY MAN REJECTED

**Herman Astrup Larsen**

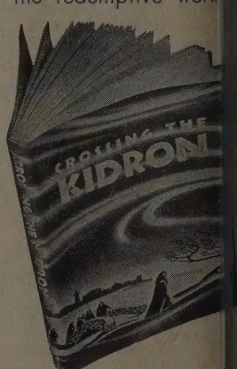
The general theme of this series of meditations concerns Jesus' jection by man as shown in the events of Holy Week as well as the objections raised previously during His ministry. Throughout th fifteen meditations the author proclaims the redemptive work Christ despite man's rejection, now no less than during His ministry among men.

**$2.00**
Code 14-63

## CROSSING THE KIDRON

Deeply devotional writings on the Passion Story are contributed by twelve different authors. There are nine sermons for the season of Lent, plus a special sermon for Maundy Thursday, Good Friday, and Easter Day. 108 pages.

**$1.25**
Code 31-1600




.... King Ever Glorious @ $1.50 .... Diary of a Disciple @ $1.75
.... Victory by the Cross @ $1.50 .... Crossing the Kidron @ $1.25
.... By Man Rejected @ $2.00

I enclose $..... C.O.D. ☐ Charge ☐

Name _____

Address _____

_____

**Augsburg Publishing Hou**
**Minneapolis 15, Minn.**

POSTAGE—Invoices for charge orders will clude actual postage. If you do not have account, or have an account but prefer send cash, add postage at the rate of cents on the dollar, or major fraction ther